

SPIRITUAL TELEGRAPH

DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

"THE AGITATION OF THOUGHT IS THE BEGINNING OF WISDOM."

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VOL. IV.—NO. 5.

NEW YORK, SATURDAY, JUNE 2, 1855.

WHOLE NO. 161.

The Principles of Nature.

SPIRITUALISM IN NASHVILLE, TENN.

[From the manuscript records of J. B. Ferguson.]

EXPLANATION.

In the communications, recognitions of Spirit-presence, accounts of cure of disease by Spirit-healing, &c., &c. that follow, we do not design anything more than a plain and accurate narrative. It will be found that a large amount of clear Spiritual thought and reasoning is embodied, and that the evidence of Spirit-presence is irresistible to a candid mind. We give names and dates, that any one so disposed may seek the confirmation they naturally indicate. We do not attempt a classification of the facts, for the reason that we do not feel ready, as yet, for such a work.

March 29, 1855.

For several weeks past Mrs. F. had been troubled by the appearance of a headless trunk that came to her vision, in company with an acquaintance, who always appeared upon her left, and in deep grief. She was constantly impressed that it foreshadowed an important communication, but was deterred by her fears from seeking its explanation. It seemed solemn but kind in its purposes. She sought explanation from other mediums, but only received admonition to seek for herself to those Spirit-friends who had never deceived her, and who seemed ever ready to guide and defend.

A servant of Colonel Lofton, of Mississippi, then residing in our family, was frightened terribly one night by the same trunk, as it appeared, of a man, and detailed what she saw and dreamed to Mrs. F., while knowing nothing of the vision of the latter. After frequent struggles, Mrs. F. consented to seek an explanation, when all was fully explained, and most sad and desolating events prevented by the explanation. We are not permitted further to record the events thus foreshadowed, but we cannot refrain from saying that headless trunks appearing to mediums, are by no means always objects of fear. The following general remarks were communicated on the occasion, after the medium had remained some minutes in silent and impressive prayer. From William Parker, a Spirit-relative, she first spoke:—

There is a friend present, on this occasion, that wishes to say much. We have heretofore endeavored to impress such things upon the mind of this medium as would be calculated to elevate and improve, but owing to circumstances over which we could have but little control, we have been prevented. At present I will give way to a more advanced spirit, and will, in future, visit you often. I wish his remarks to prove an impressive lesson.

Here the Spirit referred to, spoke through Mrs. F.:—

I lived here; was raised here, but did not embark upon the great ocean of life here. I know there are many sore trials in your earth-life, through which we are called to pass. Time and time again, there has been vision after vision presented before the mind of this medium. She knew not the depth nor the meaning of those visions. They were sent only to attract attention to more important and weighty suggestions.

It is said that Spiritualism is dying out. I hear this utterance on all occasions. 'Tis true, there is not that advancement that should be. It is impossible to affect the mind of man, without a pure fountain. We endeavor to impress upon the minds of mediums what we wish, but owing to their worldliness of disposition, we have been unable to give those pure and elevated strains of Heavens teaching that would always improve the mind of man. Must Spirits be blamed for this? No; we loathe their ideas. Who, then, should be blamed? The instruments through which these teachings flow out to the world. The great mass of all who approach us have their own mercenary views and ends to be accomplished. They think they are answered, but they mistake their own minds for the answer. Hence, we would impress upon every human mind the necessity of thinking of its own desires. Do you desire the pure? Seek that which alone can purify and elevate. Cast off all the grosser considerations that too often clog the way of the Spirit through the earthly form.

I look East, West, North and South. I see but few, ah! but few mediums calculated to sacrifice all earthly interests for the sake of true Spiritual intercourse. Some here, I hesitate not to say, have been retarded in their progress by questions that should never be asked. They have been carried and wasted as the wind wafts the waves of the sea. This is deeply to be regretted.

The pure ever seek the pure. Why is it, we hear many asking, are some mediums permitted to see Spirits? They are self-sacrificing persons who determine; let all them bind, still will they seek the pure and elevating influences calculated to enliven hope. Therefore, as like seeks its like, we are permitted to come to those who have ever been true to the native instincts God has bestowed upon them. Virtue is man's birth-right. "Seek me early, and you shall find me." "Knock, and it shall be opened."

A word to you: I would call your attention to an important fact. [The fact was here given but should not be recorded.] Were their wishes gratified it would produce great confusion—very great. In bringing about these results we would bring about sore trouble and trials. I could speak of the union of this Church, but it had better remain as it is. Peace, sir, ought always to be sought.

Another word: You allude too often to your persecutions. This many regret. There are many things we would like to change. It must be so if you expect the advancement of the people you serve.

Another word: Practice what you preach, and in so doing you will bring many a wanderer home! wanderers from their God, and from that which would inspire the hope of an eternal reunion. We wish Spiritualism to progress, or we would not burden thy memory. We intend striking at the very foundation of all corruption. First, We will endeavor to do this persuasively; but in all events it will be done. Look at the whole world—do the state of your political and religious communities—confusion, strife, war, animosity pervade the whole.

We are engaged in a great elevating movement. We see many contingencies that Spirits must guard. We see much that makes us sigh, grieve and mourn over in our most cherished friends. Deplorable selfishness! degraded sensuality! Men constantly mistaking their wild infatuations for natural and religious affections. Thus they blast their aspirations and some portion of what they hope to realize in the Spirit-world. We need purity! We need virtue!! We find it in this medium; for virtue ever seeks virtue. Strive to teach all, that man precipitates his own hope! He can aspire almost to a God: so high he

may be permitted to hold intercourse with angels at any time. He can converse with them. That should be his endeavor.

Do not mistake me. I do not mean that he should starve, or in any way impoverish his nature. He must eat and drink, and secure the food that will sustain animal life.

I have never before addressed you—perhaps may never more again. There is that holds me in another direction. I see a bitter strife. I have been permitted to behold its progression. I would administer you of its character, that you may be armed for its conflict, and secure peace. We would see you linked hand-in-hand as brothers, and onward move to the Eternal Mansions. Every evil thought is wafted to the minds of those it may injure. My name is —

Mr. Parker here concluded:

I have endeavored, this morning, to give place to a friend, to impress upon you what we have often sought to give. I have found heretofores, that there was that existing in the mind of the medium that prevented the impression. Hence our approach, as she has frequently witnessed. We are often with you. We desire the onward march of the influences brought to bear upon this city. They seem now to progress slowly. But obstacles are being removed. We never come alone. O, no! There are many who accompany us to our earth-scene. Let me now say, Peace! Peace!! My Dear Cousin! Ever and ardently thine!

O. F. PARKER."

Mr. Parker died in St. Louis, August 5th, 1854. He was a warm friend of the medium in life, and has given us indisputable evidence of his identity, as may be seen by our published Records. He was an honorable graduate of the Literary and Law departments of Harvard University, and every way an estimable young man.

April 6th, 1855.

It had often been observed by Mrs. Ferguson's intimate friends, and by every member of her family—those alike whose minds were not opened to spiritual light, and those who were rejoicing in its daily influx—that she could accurately describe disease, its locality and tendency, and in many instances direct the means of relief. We feel it our duty to record a few of these, and shall select such only as were connected with the higher ends of spiritual consolation, and were outside of her immediate family.

1. My father, Rev. R. F. Ferguson, aged 64, of well-portioned physical frame, but impaired by frequent exposure in a life of active care and responsibility, had been laboring for years under chronic disease of the liver and stomach. He had used the usual remedies, and exhausted the skill of his neighbor physicians, when Mrs. F. was impressed that he would die if he did not get relief. I visited him as a filial duty and pleasure, and found her opinion the general opinion of his friends, and his own. I induced him to visit us, and brought him to Nashville, 16th March, 1855, very feeble and unusually desponding. Mrs. F. soon came under the influence of his spirit-friends, and directed that Prof. W. K. Bowring, M.D., a gentleman of high scientific attainments in his profession, Editor of the "Nashville Journal of Medicine," but not a Spiritualist, should be sent for. He came; was in much doubt as to the nature and tendency of the disease; when Mrs. F., placing her hand upon the Doctor's head, and taking the hand of the patient, entered into a minute diagnosis of the disease, and contrary to all previous opinion, stated that attention should be directed to his stomach alone, and recommended a mild tonic. The Doctor's reason was convinced of the accuracy of her observation; prescribed the remedy, and now we have the pleasure of recording an entire restoration, so far as we are able to judge. The following communication was addressed to my father, as from his Spirit-Guardians:

I look around me and view this vast creation: the expanse of Nature and Nature's God, and ask, Why is it that we are brought once more to this loved spot? We look at Nature, and see that perfection reigns there. We look at man, and behold beautiful demonstration of divine evidence, physical and spiritual. But how imperfect are all man's desires and achievements in contrast with Nature! We have come this morning to impress many thoughts. If man would look more to Nature and the evidence of God within, and view it in all its beauty and expansion of glory, he would at once say, What am I amid this wonderful expansion of sublimity, and the calm serenity that governs the Spiritual Universe? Alas! we ask, what is man? For what was he created? Is he sustained and protected by the Creator of all? Man? That the Maker of the Universe should be mindful of him! Has not His Creator implanted a part of his own Divinity in this bosom?

Man's Divinity rests here! Would you crush this power; this hope within? Sirs, by so doing you would seek to crush the Divinity of your breast. My spirit-friends desire me to allow her to speak.

(Here the medium fell upon her knees, and gave utterance to her sobs and womanly feeling. After a few moments she continued:)

O! the peace that it speaks to my heart to say a word of consolation to those to whom we have been fondly united in life. You know not the hope it bespeaks in this bosom to speak. I come not from some far-off home. O, no! I never linger around my fireside, and not frequently at the bedside of the afflicted and dying, where you are called to minister. We have often lingered around the couch in the silent hours of midnight, to bid thee peace, hope, and consolation.

Delicate and frail in life, I now rest buoyant and hopeful in this bright land of true souls. I desired to live—to live with you. It was hard to part so soon—hard to think that one so young should be called away—and yet, not called away! But owing to inherited disease, and possessing a frail constitution, it was better to embark upon the great ocean of immortal life, young and pure in all my desires.

I reclined in those arms when my spirit fled. Those arms supported me in the hour of my dissolution. They, too, administered to my wants and necessities in a manner that none can appreciate. The trials, difficulties, and disappointments of thy life have brought us close to thy embrace. I have often endeavored, and ardently desired to communicate to you; but there is that existing that prevented and held me back. We wished, in the first place, for you to investigate this important, this noble cause for yourself. It matters not how rich the soil; if you do not plough deep, and plant the seed of truth beneath the surface of knowledge, it will bear but little fruit; and, perhaps, the summer sun may scorch and wither it before it arrives to perfection. It is thus, too frequently, we meet with disappointments in this all-important cause. We need men, yes, men. We find toys enough, but we need men, true to their nature and to their God. In order to this, we

true. It would give me new hope—new life. And then, again, I see they say within themselves, that power belonged to Christ and the Apostles. True, it did belong to those, for they lived true to the powers granted them. They lived near the departed, by whose aid they healed the sick and comforted the distressed. Why, if we were pure and true, could we not come near our departed? Our grosser nature alone hinders. Cast it off, then, and you will realize that you, too, are of God and in Him.

But it is objected, that if good Spirits come to administer to our good, may not the evil do the same, and we be tempted and led astray? I tell you that God never permitted this. It is true, man may deceive himself—may degrade himself so low, that only the low can gratify him. But purity ever seeks purity. Like ever seeks like. I tell you no undeveloped Spirit ever intrudes upon those who seek Light and Hope.

Therefore, you have nothing to fear. It is calculated to elevate man's desires. Think: had you the knowledge that some elevated friend is ever near, would man be tempted to do a mean act, one that would be offensive to himself and his friend? O, could you appreciate this, the world would cast forth a lovelier aspect. I am done. This is from a devoted and ardently affectionate son. But we never come alone."

REMARKABLE CURES!

An infant daughter of Mr. and Mrs. Bowman of this city, was born with a weeping eye. Every known remedy had been applied in vain. The grandmother, Mrs. Hagan, sought Mrs. Ferguson, who, from a desire to avoid notoriety, refused to attempt relief. Her feelings, however, were so engaged for the child, that she consented clairvoyantly to examine it. This she did alone, and at some squares distance from the little invalid. She instantly saw a Spirit-friend of the family, who informed her that the child should be cured that night, without earthly aid, if she would simply announce the promise to the mother. Of course she did this, and on the following morning it was found to be entirely sound, to the joy and confidence of all concerned. It is still so, and no one could tell that it ever had a defective eye, by the closest scrutiny.

Another: A Mr. Benjamin F. Graves of Sumner county, has been in the habit of supplying us with choice articles of marketing for the past twelve months. He is a poor but honest man, of warm friendships and clear mind. He came to us in March, in the regular visits of his business, with his eyes greatly inflamed. He informed Mrs. F. that he would be compelled to desist from his occupation if he did not receive relief. He was entirely unconscious of her powers. Her sympathy was aroused for him and a large and dependent family of motherless children, when she discovered, Spiritually, his cherished wife, who desired her to tell him he should be restored before his return. She gave him the information, which he received courteously, but with the utmost incredulity. All this took place in the street, while engaged in receiving her weekly supply of marketing. After coming into my room, Mr. Graves having departed for his home, she told me her impression was never stronger, and that he would certainly be cured if her mediumship were reliable. He returned the next week entirely restored, and decidedly one of the most grateful men I ever saw. She accurately described his wife to him, and informed him that one of his daughters was a medium, which will, we trust, prove to be true, although she never saw either. He has not ceased to make known the wonder, although Mrs. F. insisted "she should tell no man."

In each of the above cures the parties are now enjoying something of Spirit-intercourse.

April 5, 1855.

Dr. Carew, of this city, called on us to-day, much interested in some Spiritual manifestations he had recently witnessed. Contrary to all expectation, Mrs. F. came into the room, and said she was directed to give him a communication. She had been seated but a few moments, when she drew up her left arm in a peculiar, and what in her normal state would have been a very uneasy position, when she spoke as follows:

We will endeavor to present on this occasion what may be necessary. Remember, kind friends, that we are ever ready to impart hope and words of consolation. We would ever (addressing Dr. C.) speak peace to thy heart. Here advances one, whose delicate form, whose timid and sensitive nature in life caused her to shrink from society, and too often from those who were ever ready to assist her to confidence and hope. She advances bearing the darling of her hope close to her breast. My spirit-friends desire me to allow her to speak.

(Here the medium fell upon her knees, and gave utterance to her sobs and womanly feeling. After a few moments she continued:)

O! the peace that it speaks to my heart to say a word of consolation to those to whom we have been fondly united in life. You know not the hope it bespeaks in this bosom to speak. I come not from some far-off home. O, no! I never linger around my fireside, and not frequently at the bedside of the afflicted and dying, where you are called to minister. We have often lingered around the couch in the silent hours of midnight, to bid thee peace, hope, and consolation.

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I reclined in those arms when my spirit fled. Those arms supported me in the hour of my dissolution. They, too, administered to my wants and necessities in a manner that none can appreciate. The trials, difficulties, and disappointments of thy life have brought us close to thy embrace. I have often endeavored, and ardently desired to communicate to you; but there is that existing that prevented and held me back. We wished, in the first place, for you to investigate this important, this noble cause for yourself. It matters not how rich the soil; if you do not plough deep, and plant the seed of truth beneath the surface of knowledge, it will bear but little fruit; and, perhaps, the summer sun may scorch and wither it before it arrives to perfection. It is thus, too frequently, we meet with disappointments in this all-important cause.

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desire all to investigate for themselves. We are ever ready to aid and develop.

We come not alone. Oh! no. Many a glad heart is ready. I would speak words of encouragement to you, could we have the proper medium. You are susceptible to Spiritual influence. You may not be conscious of it; yet every human heart that God has created is more or less susceptible to this endowment. Live in communion with thyself and thy God, and you will be able to impart a blessing to all His creatures.

Perhaps we could have made this communication more pointed and satisfactory, had the mind of this medium been free from other cares. But in future we will endeavor to say much. Along the pathway of thy life, I will endeavor to soothe thee—my friend! my companion! my partner! my ———" (here the medium fell upon her knees, and was overwhelmed with emotion, to which she seemed unable to give utterance. She arose with serene countenance, exclaiming:) "I am so happy! Everything around me is so bright, but nothing too impressive. She lingers with a glowing brightness that only, to me, too well bespeaks the glory of her home, and the peaceful enjoyments of the mansions her pure spirit now enjoys. She still speaks, Happiness! Peace! Hope! and Progression! to those left behind—the peace that she has

SPIRITUAL TELEGRAPH.

S. B. BRITTAN, EDITOR.

"Let every man be fully persuaded in his own mind."

NEW YORK, SATURDAY, JUNE 2, 1855.

THE LECTURE AT STUYVESANT INSTITUTE.

It is known to the readers of this paper that the Editor has taken some pains to collect a variety of Spirit-Writings and Drawings, thinking that they might gratify others as well as himself, and at the same time serve the cause as curious illustrations of what departed human Spirits are still capable of doing, even with imperfect mortal instruments. We were prompted to do this from being frequently reminded that many persons look with uncommon interest at the simplest forms of art, when they will not so much as listen to a scientific disquisition on a subject of the greatest importance. Nor were we unmindful of the fact, that the observation of the senses may contribute to enlighten the understanding, and that pictorial illustrations render any subject more attractive, not only to the young, but to most people of all ages. But the originals could not be publicly exhibited without much inconvenience, and besides they would soon be destroyed if submitted to the hands of the multitude. One day it occurred to the writer, that these curious specimens of Spirit-Art might be transferred to glass, so that by the use of suitable lenses, and an intense light, they might be so magnified and illuminated as to be seen almost equally well by hundreds at the same time.

Many friends favored our idea — few offered any objection — and the writer could certainly see no impropriety in using such illustrations of the subject as the Spirits themselves had been pleased to furnish. Perhaps some one caved and inveighed in a pious strain against "the show," but the Spirits kept about their business, and so did some men. We thought of all the Fairs, Museums, Galleries of Art, and World's Exhibitions at London, New York and Paris — how they were all designed to enlighten mankind by showing what human Spirits in the body are capable of doing. Moreover, we remembered that the most interesting scenes in the lives of Moses and Jesus had been represented by pictorial illustrations, and that these are daily exhibited in thousands of temples and in millions of Bibles. Nor did we lose sight of the fact, that even the universe itself is one vast museum, whose proprietor is God, and wherein all the forms and forces of the natural and Spiritual worlds are perpetually exhibited and illustrated by the significant and sublime picture-language of earth and sea and skies.

Various circumstances delayed our first public experiment until near the close of the lecturing season, when several attempts were made to deliver a course of illustrated lectures in the vicinity of New York. These efforts were, for the most part, unsuccessful, owing chiefly to a remarkable coincidence of motion between the writer and the natural elements. The severest storms of the season visited this latitude on the nights we selected for our lectures; and this occurred so frequently that a Pagan might have inferred that the gods were displeased with us, and had determined to thwart our purposes. Without attempting any propitiation, we kept on repeating the experiment of making new appointments, and generally with similar results. At length we received and accepted an invitation to lecture in a small village some miles from this city. There were strong indications of "a dry time," and we were ready to conclude that at last the spell of weather was fairly broken. But this was a mistake. In fifteen minutes after starting to meet our appointment, the rain commenced falling, a dense fog gathered over land and water, and the steamboat ran aground on a sand-bar. At length, however, we succeeded in landing at a distance of about two miles from the hall in which we were to speak. It was past 8 o'clock in the evening, the night was dark, and the rain continued to fall, when we arrived at the place in time to learn that those who ventured out in spite of the weather, had just dispersed and gone home.

But of late we have been more fortunate. Several weeks since, a much esteemed personal friend intimated the desire of a number of ladies, that a free lecture and exhibition might be given at some convenient place in this city. It was also proposed to take up a collection at the close of the lecture, and vaguely intimated that several friends would contribute whatever might be necessary to defray all expenses. We cordially accepted the invitation, and the necessary arrangements having been completed, the lecture and exhibition were given at Stuyvesant Institute, on Thursday evening of last week, before a large and intelligent audience. The early part of the day was clear, but we of course anticipated a tempest, and were not altogether disappointed. Late in the afternoon heavy clouds darkened the western horizon, and just before the hour designated for the lecture, vivid lightnings and rain indicated that the city was about to be visited by a violent thunder-storm. But all at once the elements seemed to be staid by some strange fascination; the thunders muffled their voices, and "the powers of the air" murmured sullenly, as their cloudy chariots rolled away through the ether. The shower, doubtless, kept many persons at home, but the house was crowded in every part; some were obliged to stand and many others went away, because the crowd rendered it inconvenient for them to remain.

The lecture, which occupied about an hour and twenty minutes, was devoted to a discussion of the laws and relations of mind and matter, as illustrated by the spiritual phenomena of all ages and countries. How far the effort was adapted to promote the interest of the cause, others must judge; we can only say that the people listened with undivided attention throughout, and that our peculiar mode of illustrating the subject appeared to be regarded with a very general approbation. The interest of the occasion was further promoted, and the exercises agreeably diversified by appropriate music, for which our thanks are especially due to Messrs. Merwin and Kellogg, and the ladies who kindly assisted them.

The next morning Dr. Warner, who has most cordially seconded the ladies in their generous endeavors, called and placed in our hands a package, inscribed with certain characters, the interpretation of which occasioned no little surprise. Suffice it to say, that package contained, beside the amount necessary to defray all the expenses incidental to the lecture and exhibition, a net balance of \$150 10. Such an offering was of course quite unexpected; we had no right to expect it, but since, by the generosity of the donors, our privileges so far transcend our rights, we accept, with sentiments of grateful esteem, this substantial token of their interest in our behalf. Years and the vicissitudes of human affairs will not obliterate the memory of their kindness; and may the humblest contributor among them never want for such friends as we have found—friends whose generosity is only equaled by the delicacy which characterizes their deeds of benefaction.

LETTER FROM MR. PARTRIDGE.

LATEN HOUSE, PHILADELPHIA,

Sunday, 1 o'clock, P.M., May 20, 1855.

FRIEND BRITTAN: When I started yesterday on my journey to St. Louis, I did not think I should communicate with you and the friends of Spiritualism so soon; but circumstances prompt me to drop a line to-day. I attended the Spiritualists' meeting in Sansom-street Hall this morning, and listened to a lecture from our friend Mr. Pardee, the Speaking Medium, whose remarks were excellent and eloquently expressed. The latter part of the discourse related to mediums and inspiration; and it was maintained that, in some sense, all persons are inspired, and are therefore mediums; but that the kind of inspiration to which we are susceptible is determined by our state, which state is in a good degree under our own control. He maintained that in order to be receptive of the superior inspiration from the invisible world, we must become in relation to that world as "little children"; that is, put ourselves in a teachable, receptive condition, and let our aspirations ascend to the Fountain of Life and Wisdom for higher and holier influences. But I will not attempt to give a synopsis. At the close of the lecture, the accompanying remarkable and important letter from Professor Robert Hare was read, which I hasten to forward to you to lay before our readers.*

Tuesday Morning, May 22.

I have concluded a contract with Professor Hare to publish his book, embodying the results of his experiments during his careful and scientific investigations of the Spiritual Manifestations. The book will be issued about the first of September. Spiritualists will be pleased to learn this fact, and the scientific classes, as well as the religious world, will be anxious to peruse the contents of this book. All who are acquainted with Dr. Hare's habits of thought, and his ability as a critical and scientific experimenter, will expect to find this a matter-of-fact book, and so far as I have heard the manuscript read, I think they will not be disappointed.

I have examined his mode of experimenting to determine whether the movements of ponderable bodies are caused by any force emanating from the medium, whether consciously or unconsciously imparted; and the result demonstrates the error of all such notions, and proves that the power, in all cases of genuine mediumship, is from the invisible world.

The work will be illustrated by diagrams showing at once the structure of Dr. Hare's instruments and the method of conducting his experiments.

In the love of labor which brings the knowledge of immortality to a desponding world, I am yours,

CHARLES PARTRIDGE.

* The letter alluded to will be found in another column.

REV. C. F. R. SHEHANE, A SPIRITUALIST.

REV. MR. SHEHANE, is one of the most widely known and earnestly devoted Universalist ministers of the South. He was, in his early ministry, associated with Alexander Campbell, and was universally recognised by the Campbellites as one of their ablest editors and preachers. Seeing the tendency of Mr. Campbell's cause as a retrogression into the most narrow forms of bigotry and superstition, and feeling that his professed opposition to all human creeds standards of religious fellowship, while making a single ordinance the test of acceptance with God and fellowship with man, was a practical inconsistency, if not a deception of the public, he renounced Campbellism, and became an independent minister of a more liberal faith years ago. Since, he has been one of the most studious, laborious, and faithful public men of any country. He enjoys the esteem of the first men of all denominations in the large boundary of his self-denying missionary labors, and the veneration of his own denomination. Perchance no man of the South has done as much and endured as much to spread liberal principles as Mr. Shehane. A man of enlightened culture, of studious habits, extended reading, and heroic disposition, he has commanded the respect and love of thousands. He is called by the masses the "walking Bible," the "old war-horse," while the journals of his denomination point to him as an example of apostolic zeal and labors equal to any of their leaders. It will be seen by what follows, that he has avowed himself a Spiritualist in a letter to the editor of the "Universalist Herald," of Notasulga, Alabama. Bro's Harris of New York, and Ferguson of Nashville, predicted this open avowal when they first learned that he was investigating. He will do much to spread the knowledge of the high and holy birth-right to Spiritual life, defence, and glory. May Heaven's richest blessing rest upon his sacrifices and labors.

We copy from the *Universalist Herald* of May 10th, the subjoined extract from Mr. Shehane's letter:

BRO. BURKE.—Since we took the parting-hand, I have traveled by railroad, stage, horse-back, and on foot, over six hundred miles, two hundred and fifty of which were in this State. The weather was dry the whole route, but the wheat, rye, and oat crops, so far, are very fine and abundant; never saw so much small grain in one year before. My trip has been so rapid that I have preached only twice the way—once at Griffin, Ga., and once at Corynville, Tenn.,—had a pretty good hearing at both places. I am now at the good mansion of Bro. J. B. Ferguson, Nashville, Tenn., and have witnessed no table-tippings, but some of the most astonishing Spirit manifestations that ever were exhibited in this lower world. Mrs. Ferguson is a speaking medium, and could you have heard her yesterday, for an hour or so, as I did, when she was in the trance state, your skepticism, in my opinion, would have vanished into thin air. No right-minded man can behold the demonstration here given, and still doubt and deride, unless he, like Bishop Berkeley, is prepared to deny the existence of matter, and like Dr. Darwin, doubt Spiritual existence altogether. If it be a delusion, it is one of the most singular upon earth. It converts atheists into devout worshippers of God—influences Christians—and, in a word, makes man a better and happier being. Like the stone which the Eastern monarch saw in his vision, it is, as I think, destined to crush all theological or pragmatical barriers and false governments, and bring the down-trodden from the depths of despondency to the bright mansions where angelic hosts tune their harps of "lucid gold." Amen, saith my soul, the frowns and sneers of an ignorant world to the contrary notwithstanding.

I have now in my hand *The Christian Magazine* for 1848, on page 226, Bro. Ferguson, the editor, uttered the following prophetic words: "From the invisible world there will be such a manifestation of the saints that the veil of flesh and spirit will be rent away, and the connection will be permanent. The cherubim will be living creatures, and will appear upon earth. The angels of God will ascend and descend as Jacob saw them in his vision, and as Christ promised."

When Alexander Campbell, last winter, in the winter of his age and weakness, visited this city for the express purpose of putting down such things, and propounding anti-republicanism some said he would swallow Ferguson whole! To which, an excellent physician replied, "If he does, he'll have more brains in his stomach than in his head." All who have seen the two men, know that this is a just remark; for no unprejudiced mind can look on the lofty contour of Bro. Ferguson's head, and then deny that God has raised him up for a noble purpose. Some men, however, can readily admit that the hand of Deity conducted in their career the Washingtons, the Franklins, and the Adamses of '76, but deny most bitterly that he has anything particularly to accomplish by the men who are making their inerasable marks on the nineteenth century of the Christian era.

I found my aged parents and sisters in deep sorrow, on account of the death of my brother, John F. Shehane, who was brutally murdered last January by a Baptist and a Presbyterian—another proof, by the bye, that hell-fire does not kick hands from shedding human blood. One of the murderers has fled from justice, and the other is fast running (as I am told) into insanity. "The wicked are like the troubled sea when it cannot rest, whose waters cast up mire and dirt; there is no peace, saith my God, to the wicked."

A CORRECTION.

Under the head of "Converted by a Schoolmate," we published, in our issue of May 12th, a communication bearing the signature of "Joseph W. Thomas," detailing certain Spiritual manifestations as having occurred at the house of Mr. A. H. Frank, of Buffalo. Since that time we have received the following note, by which it would appear that those "manifestations" had an existence only in the brain of some unhappy wight, who at the time could find nothing better to employ himself in than the fabrication of a witness and seemingly most amiable untruth.

BUFFALO, May 21, 1855.

MESSRS. EDITORS:

I see by a letter which appeared in your paper of May 12th, that the house of A. H. Frank has, unknown to him, been made the theatre of a strange transaction, in the shape of a Spiritual miracle; and I am authorized by him to say that to the best of his knowledge, no such thing ever took place. The letter, therefore, is a base fabrication; and if I suspect a person connected with my household of writing it, but do not wish to accuse him of it without proof, you will oblige me much by forwarding the manuscript to me on receipt of this.

Yours, &c., JAMES D. ALISON.

At our correspondent's request, we have sought and found the manuscript of the Buffalo communication, and have mailed it to his address, with a willingness that justice should "take its course." For ourselves, however, we have no severe punishment to inflict upon the perpetrator of that article, than that of consigning him over to his own reflections. If he can persuade himself that it is either moral or gentlemanly to fabricate a falsehood in this or any other case, or that he displays any extraordinary degree of smartness by playing an unmanly trick which any stupid and unscrupulous dolt might play upon an editor who has not always at hand the means of authenticating the communications which he is constantly receiving from all parts of the country, we shall envy him not the felicity he may derive from such reflections. We will add that we have never pretended that the genuine coin of Spiritualism may not be counterfeited; but the counterfeit itself proves, if it proves anything, that there is a genuine coin in circulation of which it is the copy.

The Discussion at Cleveland.

We have heretofore spoken of the merits of the oral discussion on Spiritualism, held at Cleveland last winter, between President Mahan, of Oberlin College, on the one side, and Prof. Rehn, of Philadelphia, and Joel Tiffany, on the other. We have now the pleasure of announcing that a full report of this discussion has been published in pamphlet form, by Gray, Beardsley, Spear & Co., Plaindealer Office, Cleveland. It is comprised in fifty-five large, double column, closely printed pages, and is an interesting presentation of the merits of the Spiritual question, pro and con, deserving of the patronage which we hope it will receive. For sale at this office. Price 25 cents—postage 4cts.

Spiritualism in Nashville, Tenn.

Under this head, we commence on our first page, the publication of an interesting record of Spiritual phenomena, experiences, communications, etc., by Rev. J. B. FERGUSON. The series will be continued in each successive Number for several weeks, until completed. It is scarcely necessary to commend it to the attention of our readers, by the larger portion of whom it will no doubt be perused with deep interest.

PROF. HARE'S LETTER TO THE CHURCH.

The subjoined letter from Professor Hare, will be read with unusual interest by Spiritualists everywhere, and with admiration by all who can appreciate the characteristic frankness of this avowal of the author's convictions. Such a communication from one so eminent for his integrity, scientific attainments and high social position, can hardly fail to create a profound sensation in the most intelligent circles.—*Ed.*

TO THE CLERGY OF THE EPISCOPAL CONVENTION.

Reverend and Dear Sirs—Having from my youth been on friendly terms with the Clergy of the Episcopal Church, within the pale of which I was born and christened; having in fact, had among the Clergy of that Church, some excellent friends and relatives, it has been a source of regret that I have not been able to see doctrine deeply affecting the happiness of mankind, in the same light. I am, however, fully sensible of the kindness and courtesy with which I have been treated by Clergymen in general, and especially by those of the Church above designated.

Bro. BURKE.—Since we took the parting-hand, I have traveled by railroad, stage, horse-back, and on foot, over six hundred miles, two hundred and fifty of which were in this State. The weather was dry the whole route, but the wheat, rye, and oat crops, so far, are very fine and abundant; never saw so much small grain in one year before. My trip has been so rapid that I have preached only twice the way—once at Griffin, Ga., and once at Corynville, Tenn.,—had a pretty good hearing at both places. I am now at the good mansion of Bro. J. B. Ferguson, Nashville, Tenn., and have witnessed no table-tippings, but some of the most astonishing Spirit manifestations that ever were exhibited in this lower world. Mrs. Ferguson is a speaking medium, and could you have heard her yesterday, for an hour or so, as I did, when she was in the trance state, your skepticism, in my opinion, would have vanished into thin air. No right-minded man can behold the demonstration here given, and still doubt and deride, unless he, like Bishop Berkeley, is prepared to deny the existence of matter, and like Dr. Darwin, doubt Spiritual existence altogether. If it be a delusion, it is one of the most singular upon earth. It converts atheists into devout worshippers of God—influences Christians—and, in a word, makes man a better and happier being. Like the stone which the Eastern monarch saw in his vision, it is, as I think, destined to crush all theological or pragmatical barriers and false governments, and bring the down-trodden from the depths of despondency to the bright mansions where angelic hosts tune their harps of "lucid gold." Amen, saith my soul, the frowns and sneers of an ignorant world to the contrary notwithstanding.

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I am prepared to submit a communication respecting the spirit world from my father, sanctioned by a convocation of spirits, whose approbation was manifested by means which no mortal could pierce.

The practical influence on my mind has been to make me far more happy, to remove all fear of death, and to render me more watchful as to my deportment in life. I know that my sainted parents and other relatives and friends, my children who died in infancy, are around me, witnessing every act, and exercising a limited power over my safety and my health.

Mourning for the dead now seems to be groundless, and at all events can be indulged only upon selfish considerations. But who would grieve deeply at a transient separation, even for years, from friends made happy by the change, when such a happy reunion ultimately?

No evidence of any important truth in science can be shown to be more unexceptionable than that which I have received of this glorious fact, that Heaven is really "at hand," and that our relatives, friends, and acquaintances who are worthy of happiness, while describing themselves as infallibly happy, are still progressing to higher felicity, and while hovering aloft and in our midst, are taking interest in our welfare with an augmented zeal or affection, so that by these means, they may be a solace to us in despite of Death.

As the Rev. Clergy of the Episcopal Church are about to meet in Philadelphia, I deem it my duty to afford them an opportunity of hearing the evidence on which I rely; and which with due effort they can have subjected to their own intuition.

Should the Clergy deem it expedient to listen to my exposition, I shall be ready to answer any queries which may be made.

I am aware that there may be considerations which may justify the Clergy in declining to hear me. I have never in my own case deemed it wise to seek abstract rights at the expense of practical evil. I would not urge persons in certain official stations to become converts to spiritualism, lest it should by consequent unpopularity interfere with their usefulness, as in the case of Judge Edmonds, and a like objection must arise as to the conversion of clergymen, so far as to bring their convic-

tions in competition with their professional vocation. Orthodox Christians are generally educated to believe not only that the revelation on which they rely, is true, but that no other can be justifiable. Hence they are evidently displeased that spiritualists should allege themselves to have come by other means to that belief in immortality, which is admitted on all sides to be the greatest comfort under the afflictions to which temporal life is liable.

There is, moreover, this discordancy in doctrine. Agreeable to scripture, man is placed here for probation, and is liable to be *eternally* punished, if he prove delinquent. According to spiritualism man is placed here for progression, and when he goes to the next world, still will have the opportunity to progress, however wicked he may be when he departs this life.

It is conceived by spiritualists that if, as the orthodox allege, God be omnipotent, he can make his creatures to suit his will; if he be omniscient, he must know what they are where made; and if he be present, he can foresee what they will be, and consequently cannot have the smallest conceivable motive for exposing them to probation.

I foresee that it may not be deemed expedient to take any notice of this letter; but whatever may be the result in this way, does not interfere with the propriety of putting it in your power to avail yourselves of my offer; since I have a sanction from a higher source, the spirit of the immortal Washington, the proofs of whose communion with me, I am prepared to submit to any respectable inquirer.

I am aware that this language would a few years ago, have made me attack the idea of insanity to the author; but this cannot nevertheless be deduced from it now, from the notorious fact that the same monomania is never entertained by any two persons, and in my halucination, if it be such, there is a multitude of participants. That is to say, there are a multitude of persons of every grade, who believe that they have communicated with their spirit friends, as I have with mine; and who, like me, have believed themselves to have held communion with the spirits of some of the most distinguished men who have departed this life. A faith in the miracles of the new testament may as well be adduced as insanity, as belief in spiritual manifestations under these circumstances.

The fact that manifestations have been made and truthfully described, has been admitted by the Catholic Church, but are ascribed to Satanic Agency.

Let the doctrines of Spiritualism and those of the church in question be compared in order to determine which owes most to Satan.

The existence of a Devil being admitted, was there ever a more fertile source of diabolical intolerance, than the idea of a peculiar belief being necessary to save men's souls from hell-fire? Any temporal evil to which mortals might be subjected

dering his life one continuous prayer in the observance of nature's laws, and particularly those laws which both divine inspiration and the experience of man have proved to be necessary for his well-being, be caused to progress to a higher standard of moral happiness? And will this progression not occur most rapidly when he sticks no pins, makes no stakes, registers no opinions as finale but leaves himself receptive to all truths as they may occur? Is not the circulation of every drop of blood, the dynamic operation of every organ during the drawing in of a single respiration, as clearly a proof of Spirit-action, as would be the lifting of a man, without apparent attachments, into the atmosphere? Are not the laws of combustion as distinctly the act of Spirit on matter, as words of life-principle, and all other analogous terms, are but starting points, representing platforms in the system's progression, behind which our impressions have not before carried us, and which we have to admit without analysis?

Is it a fair answer to any question relative to Spirit-action, to talk of any development of the form as *natural consequence, life-principle, nature's law*, and a variety of other terms, in themselves meaningless in this application, and which are by many erroneously supposed to represent entire truths? May we not now admit, that a living man proves the existence of a living God?—that man has a Spirit?—that the source of this Spirit is just as capable of giving emanations superior in intelligence to the spirit of man? And does not all nature point out the fact that such Spirits do exist?—that they do impress the Spirit in man, and progress it? And may not all this be understood without the slightest appeal to that class of things usually denominated supernatural?

Any natural law observed by man, beyond the point where he observed it before, becomes to other men supernatural; and it is only by didactic or gradual impression that they are enabled to perceive it as natural law; for by this gradual advancement alone are they rendered susceptible to the full extent of the impression.

The world at large, and indeed but few, if any, men, knew that the world was round before the days of Copernicus; still the writer of the Book of Job was well aware of this truth, although he may have written without recognizing the full force and meaning of what he wrote; for he was evidently inspired writer, and perhaps inspired for the use of others, and might have wrote that the full meaning of which he did not himself comprehend; for he tells us that the world hangs on nothing, that its north is frigid, that the dry land is divided by the waters, where the night becomes day, and the day becomes night, clearly indicating that the earth must revolve to produce this result, the continents being twelve hours apart. Still from the time it was written to the time of Copernicus, men had not been impressed so as to comprehend this truth; and it may be that even at this day we are not sufficiently progressed to comprehend all the beauties recorded by Job. Thus that which we have quoted of Job must have passed at least unnoticed by our theologians, or by most of them, even to the present day; and after once perceiving these truths, recorded in Job, we are astounded at the fact that they remained unnoticed until the time of Copernicus. Some nations, as a whole, seem to receive impressions of a particular class, beyond other nations; thus, mental philosophy in Germany has progressed more rapidly, with a greater number of individuals, than in any other country; and the consequence of this is that their language contains many thousand words for which we have no analogous terms; and it is only as our mentality, as applied to similar subjects, shall be increased by further impression, that we have the necessity for, or will invent, corresponding words.

The Germans claim that they comprehend Shakespeare better than the English. And this may be true; just as true as that we comprehend Shakespeare better than did the English at the time he wrote; for he was evidently impressed beyond the current literature of his day; and thus such efforts as those by him and others have remained standards in literature, until men by advancement from impression shall progress beyond them; and from this cause the writings of those who have been more readily impressed by Spirits than their fellows, remain as references for all those whose impressions merely enable them to comprehend their excellencies in degree. The Bible, or many parts of the Bible has this quality; and every age has given birth to commentators who have clearly defined new Biblical truths, not known to those who preceded them. Writers who in their time have attacked the Bible, and whose attacks could not then be answered, may now be replied to with certainty, and thus their works perhaps imbued with impressions intended for the exercise of man to increase their susceptibility for progression, become useless, and behind the average standard of progressed mind. "Truth is mighty and must prevail."

R. T. HALLOCK.

Original Communications.

THE LAWS OF NATURE.

By R. H. BROWN.

The laws of Nature are never violated.

This will no doubt appear to many to be a very foolish and absurd assertion. The idea that the laws of Nature may be, and often are, broken, has become so interwoven with all our thoughts and conversation, that to deny the fact will be to run the risk of being set down as an ignoramus.

The writer, conscious that this false notion lies at the basis of most of the erroneous philosophy of the past and the present, and being fully impressed with the conviction that the time has arrived when it is of vital importance to discard this corner-stone of mythological theology, will venture to present a few considerations tending to show that the laws of God are not only immutable, but also incapable of being broken.

Apart from all other considerations, it is evident that to violate a law of Nature is to act in opposition to the express will of God, who is the author of the laws of Nature. A law of Nature is no more nor less than the perpetually expressed and perpetually acting will of God.

To admit, therefore, that man can violate a law of Nature, is to affirm that the creature has the power of acting in direct conflict with the will of his Creator, and by a perpetual disregard and contempt of God's immutable laws, of introducing disorder into the Divine Kingdom. If this is true, what becomes of the supremacy of the Divine Government? That God governs the universe by fixed and harmonious laws is a fact which no one denies. But to assert that men or angels can violate and override God's laws at their will and pleasure, is at once to strip God of his sovereignty, and render him dependent upon the whims and caprices of his creatures. The higher and intuitive faculties of his soul at once revolt from the idea that the everlasting Father has delegated any portion of His supreme authority, and placed himself within the reach of contingencies springing from the uncertain acts of infinitely inferior, but absolutely independent beings; broken the sceptre of the universe to pieces, and distributed the fragments among his creatures. To those who are at all accustomed to regard the divine voice of intuition which, deep within the soul of every man, in proportion as his interior perceptions are unfolded, proclaims the truth, and whispers to the listening spirit the sublime secrets of the invisible world, what has been already advanced is fully sufficient to overthrow the vain belief that Nature can be thwarted in her intentions, or her harmonic laws trampled under foot. But since all men are not accustomed to heed the teachings of Intuition, it will be necessary to descend into the lower realms of demonstrative reasoning. We will therefore appeal to causality and comparison, and take their testimony in regard to the matter.

It is the law of nature that certain acts will promote health. It is equally the law of nature that certain other acts will destroy health and produce disease. It is the law of Nature that virtue will produce happiness. Virtue is a cause, and happiness is its effect. Effect follows cause. As to the truth of this communication we were totally ignorant. I wrote for information to the *Sunday Despatch*, a paper published in this city, and received by it the following answer:

"Richard Baxter, the non-conformist divine, died in the city of London, Dec. 8th, 1691, and was buried in Christ Church." The Despatch is an Anti-Spiritual paper, and I feel thankful for the kindness it has done to the cause of Spiritualism.

Affectionately yours,

John A. Hoover.

that not a single reader will deny their truth. Let us now advance a step farther. When a man takes proper food and exercise, and lives virtuous life, (or in other words places himself within the scope of the laws of health and happiness,) you are accustomed to say he obeys the laws of Nature. But when a man does not take proper food or exercise—when he poisons his system by the use of intoxicating agents, and leads a vicious life, or in other words places himself within the scope of the laws of disease and misery—you are in the daily habit of saying that he violates the laws of Nature. But such language is manifestly improper; for effects follow their parent causes, as completely in the one case as in the other. It is just as much the law of Nature that poison will destroy the man's system, and vice render him miserable, as it is that proper food and exercise will make him strong and healthy, and a virtuous life render him happy. There is no more violation of the laws of Nature in the one case than in the other, or any more disobedience. The true distinction is this:—The one man has placed himself within the scope or sphere of influence of the laws or causes of health and happiness, and as a result he enjoys the effects of those causes, and is both healthy and happy. The other man has done exactly the reverse. He has placed himself within the relentless grasp of the laws, or causes of disease and misery; he therefore suffers the effects of those causes, which are disease and misery. Those effects, born of immutable causes, fasten on him like the fangs of a serpent. They pass over him—blind, irresistible, unfeeling as the wheels of Juggernaut, and crush him.

Neither men nor angels have any power over, or control of, the laws of Nature. They can arrange conditions, but between cause and effect no hand but that of God can intervene. It is within their power also (if free agents) to place themselves within the scope of the action of such laws or causes as they choose, and in that alone their free agency (if they possess any) consists. Whether we are free agents or not, is a question not now to be discussed without wandering from the question in hand. The writer does not believe in that absolute free agency which some contend for; but even were man as "free" as the wildest advocate of free agency assume him to be, that fact would not conflict with the positions advanced. We will therefore let the metaphysical and misty free agency question alone, as not being material to the issue.

When man acts so as to destroy his health and banish his peace of mind, he is not violating the laws of Nature, but simply existing and acting outside of the influence, and beyond the scope of the laws of health and happiness, and under the influence and within the sphere of the laws of disease and misery.

Cause and effect thus rule all things, from the least to the greatest; and the laws of Nature, fixed and immutable as the centre, are incapable of being broken or evaded. *Man has therefore never broken God's laws, and so cannot justly be punished for what he never did.*

Man has reason and also memory, which latter gives him the benefit of experience, or the recollection of past errors. There are, as we have seen, two sets of laws or causes—

First. Those of health and happiness.

Second. Those of disease and misery.

Man, guided by reason and experience, may learn within the sphere of which set of laws to live, the first or the second; and as his choice is made, so will he be either happy or miserable. His wise and loving Father in Heaven has ordained the one set of laws, and placed them about him like good angels to attract him upward and onward to where he may be crowned with eternal peace and happiness; while the others, like so many stern, just, but benevolent monitors, forever warn him when he wanders from the right path, and by rendering him miserable, seek to lead him back to the point of his unfortunate departure, from which he may once more go on his way rejoicing.

Another point remains to be considered, and then our task is ended.

God has no other Laws but the Laws of Nature.

A few words upon this branch of the subject will be sufficient. There has been for a long time a distinction made between the moral law (so called) and the natural law.

If all that was intended by this distinction was, that some of the laws of Nature are moral laws, and some of them were physical laws, we would have nothing to say; for such a division is both useful and philosophical. But this not all that is intended by the common and oft-repeated phrases, the "Moral Law" and the "Natural Law." It is supposed by thousands that the "ten commandments" given to Moses constitute the moral law—that these laws are more especially God's laws than any other laws—that before the publication of the ten commandments or precepts of Moses, there was no duly authenticated moral law, and that had not the Decalogue been thundered from Mount Sinai, there would have been no moral law in existence.

But reason teaches the contrary.

The law of gravitation which binds the Universo of golden suns high in one harmonious whole, is just as much the law of God as is the Mosaic precept, "Thou shalt not kill." It is said the latter was given amid thunder and lightning upon the top of a mountain, and written by the finger of God upon a piece of stone. We know that the former was spoken by the voice of the Eternal Father, when, by his Divine *Loyos*, He called the Universe into being, and peopled the infinite solitudes of space with the innumerable hosts of Heaven—and it is written in letters of light all over the illimitable expanse of creation.

Again the Mosaic precept, "Thou shalt not kill," is just as much the law of Nature as is the law of cohesive attraction. It existed before Moses lived. It had its origin in the original constitution of things, and is from all eternity to all eternity. So is it with all the moral laws. They are all laws of Nature, and were instituted by the Great Author of Nature, when Nature first began to be. They have no existence independent or outside of Nature. They are but a part of the great whole, and it needs but a very slight study of cause and effect to bring them all to light.

Whoever leads a vicious or criminal life is certain to become miserable, for by so doing he has evolved the causes of misery, and must therefore suffer the effects.

To all men Nature plainly speaks these words: "Thou shalt not kill, if thou wouldst be happy;" "Thou shalt not bear false witness against thy neighbor, or covet anything that is his, if thou wouldst enjoy sweet peace of mind;" "Thou shalt not steal or commit adultery if thou wouldst escape torment."

As every moral law is a law of Nature, and is written in bold and legible characters upon the pages of creation, it needs no thunder from the skies to reveal them. They are daily revealed unto all men, whose eyes are not blinded with the mists of error and the darkness of superstition. They are no electric meteor flashing in the heavens, which have power to enlighten the reason and dissipate the clouds of ignorance. The light of knowledge and wisdom will do much more to reveal Nature's moral laws than all the thunder and lightning since the days of the deluge.

It is foolish to teach mankind that the moral law was written by the Deity upon a stone, at a period away back in the remote ages of antiquity, and that therefore it is to be held sacred. Many will doubt the story, and should any one deny it, we will find it very hard to prove. Let us rather say to our fellow man, Bro-

ther, look here upon the broad and shining pages of Nature, and see for yourself the moral law written by the finger of God himself. Let the light of Reason and Truth pour their divine radiance upon those sacred pages, and clear away the clouds of ignorance and superstition which obscure his vision, so that he may see plainly. And when amazed he reads for himself the radiant record whose divine origin and authorship he cannot deny, he will go away full of faith, not doubting, and with his face turned upward to catch the smile of his Father in Heaven, struggle earnestly to obtain the crown of Eternal peace and happiness.

DETROIT, May 2d, 1855.

SPIRITUAL PHENOMENA THIRTY YEARS AGO.

NEWPORT, LAWRENCE CO., PENN., May 18th, 1855.

MESSRS. PARTRIDGE & BRITTON:

I take the liberty of relating to you a circumstance or phenomenon which has not yet been published, but which can be attested by many living witnesses. Although it transpired many years ago, I have seldom mentioned it, and then only to two or three members of the Erie Annual Conference, in whom I had perfect confidence, they being entirely pious men. The persons who saw and heard the things herein related, were principally of the same family, yet they were not exclusively so, for two or three strangers from different parts, of unquestionable veracity, can bear me out in all that I am about to say. I will relate the facts in the order in which they transpired.

My father, David Ault, passed to the Spirit-world, March 30th, 1821, leaving a widow and five minor children, myself being about 14 years old. My mother was a pious woman of the Presbyterian order, who believed much in the operations of the Spirit, and in Spiritual phenomena, having seen much of what was called the "falling" among that people.

She was appointed by law as one of two to settle the estate—About eighteen months after, having some dissatisfaction in relation to the other administrator, she went one day to a neighboring justice of the peace to commence legal proceedings, but returned without having done so. Next morning she stated to me and others that my father had appeared to her the last night in white, and had advised her to desist, as six months would not elapse before she would be with him in a higher state; she believed the vision, and although then in usual health soon after declined; and on the 26th of May, 1823, she sent me some miles to bring a friend, and some papers which she wished to have arranged to her mind, for she said that she was assured she would die that night or next morning. The friend was not at home, and I waited till late and returned in the night; and when about eighty or one hundred rods from our house, the whole heavens suddenly appeared to be filled with the most beautiful music that ever mortal heard. I was frightened and confused for some time, when the music ceased.

On coming to the house, I found the neighbors who were watching, standing by the bed-side of my mother, very much alarmed, and weeping, and my mother reviving from a state of coma, and the persons present said they had thought her dead. She came to and talked much, and said that she had seen unspeakable things, and was happy, and would remain until morning. I passed out into the kitchen, and there found an elder brother, who said that he could not bear to see mother die, and had gone out to the back-yard. While there he heard the most beautiful music that he had ever heard in his life, and he said the angels had come to sing and convey her Spirit away. I had determined not to tell any one what I had heard, as I thought no person, unless they had heard the same, could believe; but I told him that I had heard it when along the road coming home, at such a place, about eighty or one hundred rods from the house, and we were both satisfied of its being the same. The next morning, May 27th, 1823, after the sun had shone in at her window, my mother sweetly passed away to the Spirit-world, after having bid adieu to each in the room personally.

This same elder brother, David Ault, on the evening of the first day of January following, and while in company with Niuron Teaff, of Steubenville, Jefferson County, Ohio, and several others, was walking along the road leisurely, amusing himself with a half dollar, tossing it up and catching it on the back of his hand, suddenly commenced talking, as he said, to mother, baited her with delight and started off the road as though he was following some person. He talked for some time, and then fell down and was thought to be dead by us all. We carried him to the house of Mr. Thomas Tindall, near by, and laid him in a bed and sent for the friends. He lay for the space of three and a half hours without any apparent signs of life, when he suddenly opened his eyes and began to breathe and talk strange things as though answering some persons of whom we knew nothing. He then told us that he had seen some strange things, wonderfully beyond description; and that he knew the time he had to live; and that he would not be another New Year's day in this life. He at that time was stout and hearty, about twenty-two years old, and weighed about one hundred and eighty-five pounds. He was changed from that time, commencing setting up his worldly business, and soon declined in health, showing symptoms of consumption. He made a disposition of his money and effects, and passed to the Spirit-world three days before the next New Year's day. For some weeks before he left the form, he professed to receive visits from an elder brother, previously deceased; and he told the sister that waited upon him, that brother Adams assured him of the day that he would come and take him with him. He told her and the neighbors of that day weeks before it came, and to their great surprise it came on that day precisely. Thus I have related the facts as I know them to be.

Yours in the cause of Truth,

J. C. AULT.

FACTS IN PHILADELPHIA.

PHILADELPHIA, May 2d, 1855.

M. EDITOR:

I would like to give you a few facts in Spiritualism, which, if you think proper, you may bring before the many readers of your interesting *TELEGRAPH*.

A few days ago a young friend of mine (medium) and myself were invited to the residence of a friend of ours, who, by the way, is a skeptic, in order that he might more fully test what he called the Spiritual bumble. We were seated at a table but a little while when the medium became influenced, and moving his hand rapidly over the alphabet, spelt out a lengthy communication, purporting to come from a departed missionary who once labored in the distant land of Burmah. The closing remarks in the communication were, "He who was tempted and left the service of Christ for that of a more attractive master, by which he fell; went to his maker, repented truly, and was forgiven." His name was unknown to us; but in order to find out whether we were deceived, I went for information to the denomination whose missionaries are laboring in Burmah, and found that this man had once been employed by the board of missions, and that the "more attractive master" to which the Spirit alluded was the *bottle*.

A week subsequent, the departed missionary came again, and wrote through the medium, "John, I am obliged to you for your lady for expressing her belief in my dying a Christian. God bless her! My name in truth is —"

This was foreign language to me, as I did not know of any young lady who expressed her opinion to this effect. I asked what young lady, when he gave me her name. I enquired of the young lady, and learned that she used such language to me, and that no one heard it but myself; and indeed I had forgotten it before I left the house.

At this time, too, the Spirits had promised the effort to give us raps; but failing, our skeptic desired that they should break his table. Soon the table was violently dashed about the floor; myself and the skeptic made every effort possible to save the table from being broken; but he soon found himself lying on the floor, and I was pushed away like a child, and the table broken in pieces.

Again the Mosaic precept, "Thou shalt not kill," is just as much the law of Nature as is the law of cohesive attraction. It existed before Moses lived. It had its origin in the original constitution of things, and is from all eternity to all eternity. So is it with all the moral laws. They are all laws of Nature, and were instituted by the Great Author of Nature, when Nature first began to be. They have no existence independent or outside of Nature. They are but a part of the great whole, and it needs but a very slight study of cause and effect to bring them all to light.

Whoever leads a vicious or criminal life is certain to become miserable, for by so doing he has evolved the causes of misery, and must therefore suffer the effects.

To all men Nature plainly speaks these words: "Thou shalt not kill, if thou wouldst be happy;" "Thou shalt not bear false witness against thy neighbor, or covet anything that is his, if thou wouldst enjoy sweet peace of mind;" "Thou shalt not steal or commit adultery if thou wouldst escape torment."

As every moral law is a law of Nature, and is written in bold and legible characters upon the pages of creation, it needs no thunder from the skies to reveal them. They are daily revealed unto all men, whose eyes are not blinded with the mists of error and the darkness of superstition. They are no electric meteor flashing in the heavens, which have power to enlighten the reason and dissipate the clouds of ignorance. The light of knowledge and wisdom will do much more to reveal Nature's moral laws than all the thunder and lightning since the days of the deluge.

It is foolish to teach mankind that the moral law was written by the Deity upon a stone, at a period away back in the remote ages of antiquity, and that therefore it is to be held sacred. Many will doubt the story, and should any one deny it, we will find it very hard to prove. Let us rather say to our fellow man, Bro-

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PARTRIDGE AND BRITTON'S SPIRITUAL TELEGRAPH.

Interesting Miscellany.

TO ROSALIE.

BY MRS. C. M. SAWYER.

Lady Lima! like some beauteous bird
From the dim palm-groves of the tropic zone,
That plumes its pinions when its mate is heard
Calling it back with accents fond and lone,

Across the sea;
Thou thy bright wings art pluming for the flight
To softer climes from our bleak northern shore;
Ne'er to stoop down to rest them, or alight
Till they shall fold beside thy mate once more,

Fair Rosalie!

As the bright landscape, when the bird has flown,
Seems of its choicest loveliness bereft,
Till, sighing over beauty gone,
We half forget the thousand beauties left;

So shall it be,

When thou, with brief adieu, hast taken wing,
True hearts will miss thee, fond ones weep in pain,
And long for that far-distant, unknown Spring,

That, with the birds, shall bring thee back again,

Sweet Rosalie!

For good thou art and tender, mild as fair;
Thy dark eyes meet us full of loving dreams:

They voice is gentler than the softest air

That fans the flowers by the Pacific streams!

O, ne'er may we

A brighter vision welcome to our hearth,
A pure see despite! And if 'tis given

To behold thee nevermore on earth,
O, then, farewell until we meet in Heaven.

Dear Rosalie!

A SPIRIT AT THE PARTY.

We find the following account of an interesting case of spiritual manifestation, in an old copy of the *American Citizen*, published in Brooklyn, and bearing date of Jan. 6th, 1837.

Ghost stories are not always stories, if the following statements in a late number of the London "Sporting Magazine" are to be relied on:

What I am going to relate happened to a princess of the house of which I spoke, since married to the head of a republic in Southern America. The truth is attested by all the persons concerned. 'Twas related to me by the sister, who was present. Fanny, she said, had the gift of second sight; at least two things had happened to her which were 'passing strange.' When about fourteen or fifteen, herself, her brothers, and one or two children of a similar age, were assembled to celebrate one of their birth days, and all in high glee after dinner, were running after each other, and laughing and romping up and down the staircase. Suddenly Fanny called out in the midst of her chace, 'Attention, dove, vous Monsieur B.—' (who was a young Avocat residing near there;) je vais lui dire bon jour; (there is Mr. B. wait a moment,) I will go and say good day to him) and walked forward and bowed to him, and said, 'I am delighted you're here; did you come on horseback or on foot? Won't you join our game?' But, to her horror, on going close to him to shake hands, there was nobody!

All cried out, 'Who are you talking to, Fanny? Are you bowing to yourself?' 'No,' she said; 'did you not see Mr. B?' 'No, we saw no one!' 'It is very odd; I saw him here distinctly.'

The duchess crossed the hall at that moment, and they all asked her if she had seen Mr. B.—as Fanny declared she had just passed through the door as she entered. They then repeated to her what had taken place, and as they were talking the old clock struck four, and played its accustomed chimes.

Next morning at breakfast a servant announced that five minutes to four on the preceding day, Mr. B.—died from a *coup d'apoplexie*.

I never (continued the sister) heard that clock but it recalled that awful event to my mind; so much so, that it wore my spirits, and I eventually prevailed on my mother to exchange it for one that had the merit of being silent. What do the skeptics say to this? Now here is a thing happened in broad day-light—in a numerous society, and attested to me by several of those persons who had been present.

The second event appears to me yet more extraordinary.

Some twenty months after this, when the young lady was seventeen years of age there happened to be a large party to celebrate the St. Hubert. The duchess is fond of her game of whist, and her amiable children, who are always on the alert to satisfy her slightest wish, generally make a little pleasure of putting her table, cards, &c.

This evening her son Guillaume rose to take the table, and the Princess Fanny assisted him to bring it from an inner room. As they lifted it off the ground she said, 'Merci, Monsieur, c'est trop amable de votre part,' and other conversational politeness. 'To whom are you speaking, Fanny?' said her brother. 'Why, to Mr. de T.' (By this time they were in the room full of company.) 'Mr. de T. is he not here? Yes, he is, he assisted us to carry the card-table.' 'Oh no,' said several, 'he is at Brussels,' (eight leagues off!) 'I beg your pardon, he helped us to carry the card-table.'

A friend and relative of Mr. de T.'s (whom he-by-the Mademoiselle Fanny had not seen four times in her life) was struck at what passed, and still more at the deadly paleness of the princess. 'Qu avez-vous?' said he. 'It,' replied she solemnly 'your friend is not here, or has not been here to-night, something has happened to him.' 'By heavens,' cried the other, 'I will go and see.'

He ordered his carriage; he had scarcely put his foot into it, but a servant galloped into the court yard, and announced that his master had hastened from Brussels, to be in time for the *fête*; six miles from there, in the cross road, his horse had shied; he was thrown, fell on his head, and was killed on the spot.

Figure to yourself the feelings of all those who had heard the alteration about the assistant in carrying the card-table! There were eight persons dined with us, who were also present at that awful moment, and repeated it to me verbatim as I wrote it.

A STRANGE SECRET OF NATURE.

The American *Medical Gazette* for May, has the following curious account of the petrifaction of human bodies:

"In the old Cathedral Church of Bremen is a vault, the atmosphere of which possesses the peculiar property of preserving from decay all bodies that may be placed therein."

"Visitors are shown eight human bodies, beside a number of cats, dogs, monkeys, birds, etc., all of which, by mere exposure to this atmosphere, have become dried and free from all offensive effluvia; resembling in appearance coarse parchment."

"The body nearest the door is that of an English major, said to have lain here one hundred and eighteen years."

"The second, that of a German student, who lost his life in a duel. The hard, dry flesh, still shows the sombre wounds on his throat and arm. His body has been here one hundred and seventy years."

"The third, that of a Swedish Countess, whose body has remained free from the lot of common mortals for one hundred and forty years."

"The fourth, that of a Swedish General, who was killed in the 'Thirty Years' War,' and whose throat still exhibits the mark of the wound of which he died."

"The fifth is that of his aide-de-camp, who lost his life at the same time, by a cannon ball striking him in the side. The destruction of the parts is plainly visible."

"The sixth body is that of a workman, who fell from the steeple of the church when near its completion—four hundred years ago—and broke his neck. Owing to this accident, the peculiar properties of the vault became known; for the body of the deceased workman was laid in this vault for a few days, and, having evinced no signs of decomposition, the singularity of the fact induced the authorities to permit it to remain, and here it has remained during all that time."

"The seventh is the body of an English lady, who died 130 years since a cancer on the lower jaw; the ravages of the disease are still perceptible in the ulcerated flesh."

"The eighth is the body of a working man, who has lain here for sixty years."

"In a marble sarcophagus, standing in the middle of the vault, are said to repose the mortal remains of the Swedish Chancellor, Van Englebrecht; but they are not permitted to be exposed to public view, on account of some still surviving relatives of the family."

"Each of these bodies retains to a great degree the appearance peculiar to itself in life. Thus the Swedish General was a short round-faced man inclined to corpulence; his aide-de-camp was a slender, well-proportioned man, in the prime of life. As in general appearance so also in facial expression do these bodies differ; the parchment-like skin, though drawn tightly over the bones, still shows something of the manner in which the muscles beneath once worked."

THE PATRIDGE AND BRITTON'S SPIRITUAL TELEGRAPH.

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